A TRVE

DISCOVERIE

OF THE

KINGS MAJESTIES

Proceedings against the PARLIAMENT and this *KINGDOME.*

Whereby it will appeare, that the over-
[redacted] and subversion of the Lawes, the Libertie of the
[redacted]bject, and the conversion of the *Protestant* Religion
into *Papistry*, was at first intended, though
the contrary were pretended.

[redacted] infallibly proved by his Maiesties Actions, Letters,
[redacted]other Circumstances; and especially by the great Plot
against *London*, countenanced by his Majesty.

Leaving a deepe impression of griefe in the hearts of all true
Loyall Subjects, that the King, contrarie to his owne
Declarations, should be so strangely led away
by his Malignant Counsellors.

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Aug: 11: 1643

DISCOVERIES

KING'S MAJESTIES

[redacted]

A True

Discoverie of the Kings Maiesties

Proceedings against the Parliament

and this Kingdome.

ALthough the Kings heart (as *Salomon* saith) is inscrutable, so that many bad intents may have faire colours of appearance put on them, and they may be masked under those plausible disguises of Religion, Law, and the Libertie of the Subject, which was pretended to be maintained; by Gods providence it is discovered, that they were intented utterly to be subverted, and a Tyrannicall Arbitrarie Government by the Engine of Warre, to be raysed in their roome: so that in stead of Religion, Superstition should be introduced, and the Law be only the Will and Command of the King, and the Libertie of the Subject should be transmuted & changed into Vassallage and Slaverie. And in this manner all the Proceedings of the Malignant Counsellors with the King have beene carryed, that the people beleeving the Kings Declarations, sugred over with sweet and mercifull protestations, might beget in them a beliefe, that all was reall and royall, and according to the intents demonstrated in those protestations, whereby the people should be drawne to adhere to the King, and forsake the Parliament; nay, to be as innocent as Sheep that know not the Butchers purpose, but thinke they are driving to some greene Pasture, when indeed they are going to the Slaughter. Thus the Kings Declarations were like greene and pleasant Medowes full of Flowers of Rhetorick, replenished with streames of mercifull goodnesse, seeming to flow from the aboundance of his Royall disposition, promising at the first view all happinesse, securitie, comfort, libertie, and the maintenance of Religion; *sed latet anguis in herba*, under the greene verdure of this flourishing dresse of words, lay hid the snakie and poysonous intention of the Kings Malignant Counsellors, who would put upon the Kings intents the fairest glosses and specious shewes that could be, when they purposed to put the King on upon

such designes as should undoe him in the love of his Subjects, contradict all those Protestations in his Declarations and make him like unto if not exceed those former Kings his Predecessors, as *Richard* the second, and others, who to their great dishonour were carryed away by evill Counsellors, to overthrow themselves by the ruine of their Subjects, and with the Sword cut asunder that *Gordian* knot, which ought to tye the affections of Subjects and their Soveraigne one to another. Therefore the good advice of King *James* of blessed memorie shall be the *Major* Proposition of this Discourse or Relation, his words being all judicious *Maximes*: His Majestie said, *That a King that doth not governe his Kingdome according to the Lawes thereof, doth degenerate into a Tyrant; and those that perswade him to make his owne will a Law, by an Arbitrarie Power, are Vipers and Plagues against them and the Common-wealth.* And that the King hath beene in a deplorable manner seduced by his malevolent wicked Counsellors, will appeare by those Actions and Designes whereunto they have engaged the King's Royall disposition, to his owne great dishonour, and to the ruine of his Kingdomes. What greater Tyrannie, then for a Father to murther his owne Children, or for a King to kill his owne Subjects, and upon the piles of dead bodies to thinke to erect his Throne as a new Conqueroun? And now if you view particulars, in how many will the King appeare, through the Counsell of Malignants, to beare a great dis-affection to the Protestant Religion, and a cruell bloudie intention towards his owne Kingdomes? For when these Malignants had environ'd him round, and through their wicked perswasions carryed him away with them to *Yorke*, they wrought his mind to an abhorring of the Parliament, to a throwing of the Lawes as Fetters unto a King; so that at once he left off (by their Counsell) to rule according to Law, and so left off also to be a King; and to maintaine, under the Title of Prerogative, a boundlesse, lawlesse Tyrannie: and moreover did by their instigation take up Armes against his best Liege people, and against his great Councell the Parliament. Since when, the shedding of bloud, as at *Edge-hill* and other places, doth loudly crie that the King intends by his Cavaliers to sacrifice his best and most loyall Subjects, and to defend Malignants from the hands of Justice, and to bring about, by a long protracted Warre, the utter ruine and desolation of his Kingdomes. Is it not a great miserie, that a King should

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be so mis-led, to be cruell to himselfe? in seeking the destruction of his Friends, and defence of his Enemies to make the Earth drinke the blood of his Subjects; and all this to be brought about by such strange and trecherous meanes, as seeme to be incompatible with the Royall disposition of a King. And therefore it can be ascribed to none so fitly, as to those evill Counsellors that doe instigate the King to these violent secret courses, and to be as they are, infidelous to himselfe, his Crowne, Kingdome, this Common-wealth, and the true Protestant Religion. And those Counsellors that advise the King to raine Tyrant, are Vipers and Pests both against him, the Kirke, and Common-wealth: They have advised him, that his Prerogative and Arbitrarie Power is above the Law, and thereby have put him upon Anti-Parliamentarie courses, and to seeke the ruine and desolation of the free-borne liege people of *England*: so that whatsoever was at first pretended, Religion and the Liberrie of the Subject is struck at and nothing aymed at but the subversion thereof; which, though last in act, was the first in intention; as may be proved by those true, but shamefull Demonstrations of the Kings proceedings before and since this Parliament. In former Parliaments, when they began to fall upon Reformation of Kirke and State, the Parliaments were still dissolved, divers Monopolies and illegall Taxations layd upon the Kingdome, the oppressed *Scots* were proclaymed Rebels onely for seeking Right and Justice, prophanation of the Lords Sabbath was permitted by a Booke published in every Kirke in *England*, Superstition encreased under the shade and protection of *Arrianisme*; a branch of the same wicked Tree, and Sinne. When this Parliament began to redresse those grievances of the Common-wealth, how many Anti-Parliamentarie Plots have there been devised, contrived, and brought to light? So that it seemes the King (to the great griefe of all true-hearted Subjects) mov'd alwayes in a contrarie Orbe to the common people and his Protestant Subjects of *England*: They desired a Reformation of the Kirke, and the State; and the King, by the perswasion of his evill Counsellors, was so farre from permitting a perfect Reformation thereof, that he did by their advice, from the first beginning of his Reigne, ever purpose to introduce the Superstitious Popish Religion: Which will too evidently appeare, by that Letter which he wrote to the Pope of *Rome*, lately published in *English*, with the Popes Letter to him.

In his own Letter, the King professeth and vowes to the Pope (stiling him *Holy Father*) that he as his Ancestors had done in exposing their Estates & Lives, would adventure all his three Kingdomes to advance the See of Rome. He commends his Father, for endeavouring unitie with Rome, and other her confederates; and doth absolutely affirme, That the Catholick, Apostolick, Roman Religion is the true Religion, promising the Pope to unite the Protestant Religion to the Roman Religion, and therein for the time to come to employ all his endeavours. Neither hath the King, notwithstanding all his Protestations, Declarations, and Imprecations upon Him, self and his Posteritie, to maintaine the true Protestant Religion, done or practised any thing else but the discountenancing of Protestants, and advancement of Papists, Monopolists, and malevolent Counsellors, that *England* should have bin made a Forest, and the people the Deere thereof, to be hunted and devoured by so many malignant *Nimrodes*, while the cleare light of the Gospel should have bin over-clouded with thick mysts of ignorant Superstition. And for this purpose, *Arrianisme*, a Species and kind of direct Poperie was tolerated, and the Universities were profoundly infected with it: All that cry'd up the Kings Prerogative, that oppos'd the Lawes, and would bring this Kingdome under a Tyrannicall Government, were advanced to eminent places, as the Earle of *Strafford*; after whose just and deserved execution, rose up many thousands that were infected with the *Straffordian* opinion, possessing the King that his Prerogative was a Power unbounded and unlimited by Law. Hereupon the King, by their instigation, sends abroad his illegall Commission of Array, intrusting it to the hands of none but knowne Papists, or notorious Delinquents, who were to rayse Forces to maintaine the Kings Arbitrarie Prerogative against all the Votes and proceedings of Parliament, to make him rayse a Warre without Money; which he did by the free contributions of Papists and Malignants; and which doth leave a strange impression upon his Majesty, to make him print his Oathes against his owne actions, calling them Proclamations, Declarations, and the like, wherein the subject found that truth which he expected and thought had bin in them, was daily contradicted by the Kings ordinarie practises. The King protests that he will maintaine the Protestant Religion, and yet writes to the Pope, that he will endeavour with the hazard of his Life and State, to change the Protestant Religion into the Popish dregs of Superstition; unworthy

worthy the name of a Religion, which the Kings Letter gives unto it. He pretends and often profeſſes, that he will maintaine the Lawes and the Libertie of the Subject: but how can this be underſtood by his actions? unleſſe the pillaging of the Subject by the Cavaliers be the Libertie that they have, and the woefull imprisonment, together with the inhumane usage of ſuch as they take priſoners, be worthy of the name of Libertie; certainely, ſuch Libertie Captives enjoy in the *Turkiſh* ſlaverie: Therefore this and the like uſage of the Subject cannot be Libertie, but Tyrannie. Great pitty it is therefore, that a Prince of ſo Royall and good an inclination ſhould like the *Richards* of *England* by the perſwaſion of evill Counſellors, and by their Serpentine tongues be ſo bewitched, as to beleeve to bring about his owne ends by Warre, to deſert, diſtaſte, and abhorre the paſſed Acts of his Parliament, as trecherous Plots and wicked Devices; and as the Fox, when he meaneth much harme, and doth intend to ſuck the bloud of other innocent beaſts, doth ſing them a *Requiem* of ſecuritie; but if he get them in his pawes, then he will ſhew that he is a Lion in ſtrength as well as a Fox in policie. Doth not his Majeſtie peece the Lions skin with the Foxes tayle? in making faire and colourable ſhewes of that, which by his contrary actions is moſt apparent that he never intended. But ſurely, this peecing and patching up the Lions falſe deſignes, is not that which can conſerve his fame, derived unto him from his Anceſtors; for the Lion ſignifying Juſtice, and the Unicorne Truth, are the two Supporters of the Royall Armes, with this Motto, *Honi ſoit qui mal y penſe*. Now when a King doth breake his Pact and Covenant, to rule his Subjects according to the Lawes of the Land; where is his Juſtice? When he doth purſue courſes fully contrary to that which he hath with ſo many aſſeverations and imprecations on himſelfe and his poſteritie ſet forth in his Declarations, and doth like the poore labouring Water-man looke one way when his deſignes doe ayme at a contrary end; as if he held that dangerous Maxime of a Heathen Emperour, *Qui neſcit diſſimulare neſcit Regnare*; where is then his Truth? Which by his evill Counſellors he hath for a time ſeemed to loſe, untill it pleaſe God to awake his ſoule to a remembrance, that Kings ſhould in being true and juſt, imitate the gods. And as for the Motto round about the Armes, *Evill be to him that evill thinking*, though the hearts of Kings, as was ſaid at the beginning, be miſerable, yet it is great griefe unto the Subject any way to ſuſpect the

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good affection of their Soveraigne. But certainely, it can breed no good thoughts of the Kings care and affection to his Subjects in *Ireland* or in *England*, to retarde the sending of due succours thither; or, that the Captaines that were by the Parliament sent into *Ireland* to suppresse the Rebels there, came into *England* againe to helpe the malignant partie against the Parliament; and the having Colonell *Lassels* a Lord, afterward giving him a Commission to treat and negotiate in *Ireland*, and thereby to bring over, as of late he hath done, seven or eight hundred *Irish* Rebels, who are landed in *North-Wales*. These are things that does silently move a suspition of no right affection in the King: But above all, that bloudie and execrable Plot, hatched by the Cursed Malignants, and so farre favoured by the King, that to colour their trecherous Designe, they had gotten an illegall Commission from the King, signed with his owne Hand, and under his Broad Seale, to be setled in and about *London*: Such is the Kings present infelicitie, to be made a countenancer of their wicked Plots and Contrivements. What miserie therefore is it unto *England*, that her King should suffer his knowledge to be abused by impudent wicked Counsellors? O King, looke upon Stories, nay, behold thy owne Kingdomes weltring in bloud-shed by an unnaturall Civill Warre: And if the *Genius* of the Land should aske thee, Who hath beene so farre misled, to suffer the effusion of the bloud of his loving and loyall Subjects? What would Conscience say, but the King? In the Tragedie of *Richard* the third, Questions being put, Who had beene seduced to this and that execrable deed, Conscience or some Spirit cry'd, *Richard*. But let us pray that our gracious King would returne unto himselfe; and that God may not speake to him in his anger, let us pray Heaven to convert him from all evill Counsellors; and that as his Father did, he may both know and performe the lawfull Office of a King, by the Lawes of God and Man, for God sayth, *By me Kings raigne.*

FINIS.